Think on These Things

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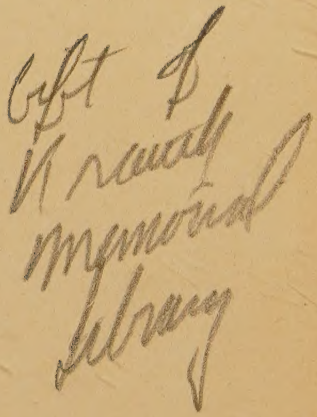

Think on These Things

A Week with Pennsylvania Men
in
Houston Hall

Five Minute Addresses
by

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Pastor, Church of the Holy Communion
Philadelphia

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This Booklet is inscribed to the men of Pennsylvania who are serving their country in the spirit in which Paul served his age and all ages!

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FOREWORD

Nothing has given me more genuine joy during the ministry of a decade at the Church of the Holy Communion than the consciousness of the interest of my people in the real soul service rendered by the churches of Philadelphia through the instrumentality of the Christian Association of the University of Pennsylvania, a co-operative labor of love made possible by the vision of a Secretary of the

Association, who completely revolutionized the old order of things, the hearty endorsement of the Provost of the University, and the willingness of pastors and representative laymen to contribute liberally as God has given them both spiritual and temporal gifts.

The invitations extended to me to speak to the students of Pennsylvania have been a bit of recognition of the helpfulness of my people. In issuing this little book containing the brief heart-to-heart talks of a single week, the prayer is offered that it may go forth into a troubled world, assuring college and university men, whether they be at home or in

France or elsewhere, that more than ever do we need the splendid faith, heroism and optimism of the apostle who wrote the words so often repeated within the narrow confines of these covers. May you who read these lines accept service in the army of Jesus Christ as one commissioned to communicate His spirit to others.

E. P. P.

September 15, 1917.

FINALLY, BRETHREN, WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONORABLE, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT; IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS.

Philippians 4:8

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

A few days ago it was my privilege to attend a reunion of our class after a number of years of separation. The dinner over, each man was asked to give in a nut-shell his experiences since leaving the halls of our alma mater. It was strikingly noticeable that the men who were critical and cynical while at college had not changed their habits very

materially and that the men whom we had always looked upon as the exponents of cheer and optimism were still cheerful. The observation impressed upon me the desirability and necessity of presenting to you University men the obligation which rests upon you here and now to acquire in addition to your critical training, which is, of course, essential as students, an optimistic training which it is essential for you to pursue as Christian men. Be as critical as you can be in the laboratory and at proper times in the class-room, but as you emerge from them at the close of periods of study and in-

vestigation, do not forget that you owe an obligation to yourselves and to society which is well expressed in the text I have chosen.

No man was more optimistic than Paul, and no single letter of his is more fully saturated with the spirit of Christian contentment and peace and joy than the Epistle to the Philippians. In it he is not under the painful necessity of refuting an error in their teaching or thinking, nor is he compelled to arouse an interest in their Christian faith. It is true he is constrained to allude to a bit of friction which has caused trouble and may cause further trouble, but

the predominant notes in the epistle are gratitude, contentment and resignation to the perfect Will of God. This is all the more striking when we bear in mind the fact that Paul was at the time of writing the epistle, a captive at Rome. It is striking if you will bear in mind that Paul's associations with the authorities at Philippi were not of the most pleasant sort. At Philippi he and Silas were scourged and committed to prison. In Philippi they were brought face to face with heathen paganism in its most degraded forms; and yet the marvelous release from prison, the conversion of the jailer

and the concrete illustrations there presented of the efficacy of the Gospel were among his most cherished memories.

Listen, if you please, to a few of his optimistic outbursts concerning himself: "I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame. . . . For to me to live is Christ and to die is gain. . . . I have learned in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound; in everything and in all things have I

learned the secret both to be filled and to be hungry, both to abound and to be in want. . . . I can do all things in him that strengtheneth me."

His outbursts concerning the people to whom he is writing are even more pronounced in their fervent warmth. "I am confident of this very thing, that he who began a good work in you will perfect it even until the day of Jesus Christ. . . . The things which happened unto me have fallen out rather unto the progress of the Gospel; so that my bonds became manifest in Christ throughout the whole pretorian guard, and to all the rest; and that most of the brethren in the Lord, being

confident through my bonds, are more abundantly bold to speak the word of God without fear." Could any person wish his friends a more exalted gift than that expressed by Paul when he says, "Let this mind be in you which was also in Christ Jesus."

Surely this letter is a remarkable document, a remarkable revelation of the mind of a true Christian under peculiarly trying and uncertain conditions. The secret of the optimism which he would impress upon others lies as you have already discovered from the passages I have quoted in a living faith which begets a living sense of duty.

Whatsoever Things Are True, Whatsoever Things Are Honorable, Think on These Things.

Phil. 4:8

"Whatsoever things are true, whatsoever things are honorable, think on these things."

With yesterday's introductory address in mind throughout the week, permit me to ask you to analyze Paul's catalog of the subjects of thought. You have already noticed the very marked coupling of terms. It will be at once most simple and most logical to consider these pairs as they are inter-related. In this procedure we shall engage in the construction of an edifice fully equipped for the service of God and humanity. You will undoubtedly agree with me that it is of the utmost import-

ance to lay a solid foundation and Paul has anticipated our thought by positing as the most essential sub-strata in this structure truth and honor, or as truth and honor pertain to our disjointed thinking, things that are true and things that are honorable.

There is a peculiar fascination in this verse for those of scholarly inclinations, for you must re-live the life of Paul in the classical environment in which he moved during many of his missionary sojourns. His terms are classical terms, but they have obtained a deeper meaning in his Christian vocabulary. The structure which he would rear must

be a substantial structure. It must endure not for an age or a people, but for all time and for all peoples. Consequently, the foundation for such a structure must be the truth. Take, if you please, the term which he employs: *Alethe* and in tracing its etymology you are led back to lanthano and that means, as you know, to be hidden, unnoticed, unknown. Prefix the alpha privative and you have changed the meaning to: to be revealed, to be noticed, to be known. To Paul things that are true are things that have been revealed, his life has been transformed by the revelation to him of the Will and purposes of God.

Thus truth to him is something known, not an abstraction in any sense of the word, but that which pertains to reality. Reality, according to his conception, is not limited to the seen world, but is to be recognized as reality wherever and howsoever it may manifest itself. To him the realities of life pertain equally to the seen and unseen world. To him the realities of life rest upon the revelation of the truth in Christ Jesus. It is true the Gospel of St. John had not yet been written, but is it not equally true that the statement of Him Who said, "I am the Way, the Truth and the Life" had eaten its way into the

thinking of the apostles and of the early church? In emphasizing things that are true Paul is not thinking of things in process of verification. He is not thinking of the laboratory or the class-room. He is thinking of the things of the Spirit applied to the hearts and lives of men. He is not engaged in a quest for truth. He has found the truth and the truth has made him free even while in bonds.

Turning from this conception of truth to the supplementary conception which is to be part of the very foundation of our structure of thought and being he bids us think of things that are *semna,*

things that are honorable. You will at once turn to the verb sebo and you will realize that it means "reverent fear" and in the classics is usually applied to the relationship which mortals sustain to the gods. Perhaps no illustration of just what is meant by the term is more applicable or forceful than the story of Moses and the burning bush. Moses must be taught that the ground upon which he is treading is holy ground. The feeling once instilled makes it possible for this leader of the people of God properly to approach God and to insist upon a reverent approach on the part of his people. Semna

means things that are reverent. An acknowledgment of the truth as it is in God the Father, Son and Spirit produces reverence. The "Holy, holy, holy Lord God Almighty" sung by the angel choir is no forced attempt to produce a feeling in others, but a spontaneous outburst of reverent humility on the part of those who cannot do otherwise. To think on things that are true involves standing in sacred awe before things that are holy.

Is it not true, gentlemen, that our lives need a bit more of this reverent strain? Is it not true that we who dissect the classics are given equally

to a dissection of Scripture? Not that I would deny the validity of such a procedure by students of Scripture. I would simply emphasize the fact that our lives have lost much of beauty and contentment and sweetness because of the sacrifice of the idealism of a sane pietism. There was a time when men read the poets for the benefit they derived from such a reading. There was a time when men read Scripture because of the holy impulses lent to their lives. Is it asking too much of you to endeavor to realize this Pauline ideal of reverence? Try it and you will be convinced a new power has crept

into your life. You will see things differently. You will see God and you will see the needs of your fellow-beings.

Whatsoever Things Are Just, Whatsoever Things Are Pure, Think on These Things.

Phil. 4:8

"Whatsoever things are just, whatsoever things are pure, think on these things."

In thus associating justice and purity Paul acknowledges the validity of the Roman and Greek ideals and emphasizes the importance of co-ordinating them. He would begin by saying: Justice and purity are not exclusive ideals. They are not the product of different minds, but are to be interwoven in one and the same mind.

Whatsoever things are just —*dikaia!* In the consideration of things true he spoke of things per se. In the consideration of things just he would

speak of things in their relationship. Dikaios and agathos have thus been contrasted. The latter represents a thing as it must be to be true to itself. The former represents a thing as it must be to be true to its environment, its neighbor; laws that have been imposed by an extraneous force. Thus the Roman Empire stands before us as a wonderful product of organization and discipline and conformity. We may think of Cæsar or of Cicero, but if our thought is to be more than a superficial survey, we must ever think of the former as a strong leader of a great people, a great administrator, a tyrannical ruler,

whose greatness is to be measured by his environment, and we must equally think of Cicero as the great interpreter of the principle of justice as it affects the life of his nation. The centurion who was not ashamed to admit "I too am under authority" expresses the keynote of the greatness of Rome. The position which he occupied was closely interwoven with the whole Roman organization, an organization in which he had sufficient confidence to be willing to be a very small fraction of it. The same thought of subjection to and willingness to abide by this authority prompted Paul to appeal to

his prerogatives as a Roman citizen.

The insistence upon justice is a logical insistence upon the carrying out of the second commandment, "Thou shalt love thy neighbor as thyself." In its lower form it is the law of compensation, of retribution, of give and take. In its lower manifestations it is consequently the very acme of selfishness. In its higher manifestations it is the flower of unselfishness. Unfortunately there seems to be creeping in an ever wider chasm between justice legally conceived and justice morally conceived. The statutes of a commonwealth or nation may

declare a thing to be just, but they can never make an unjust thing just. The lobby about which we hear so much, may influence the making of laws, it dare not and cannot affect the principle of justice. Paul in saying "think on things which are just," is speaking as a Christian who is a Roman citizen as well. With the highest regard for Roman justice he knows that legal justice of the highest type, framed and executed by men of the highest type, is after all subject to and the resultant of the moral consciousness of these men as they recognize both their mutual Roman citizenship and their dependence upon a

power other than their own. In the classics the "just horse" is the horse that has been "broken in," that has learned to obey the rules and regulations which civilization and humanity demand of it. The just man is the man who has been broken in, the man who has been taught what will be expected of him in society and who conforms to this standard of altruism.

"Whatsoever things are pure, think on these things." In speaking of things *semna* or holy, Paul has alluded to the purity which we must attach to things in their relationship to God. In speaking of things *hagna* he refers to things that are pure in hu-

manity in its inter-relationships. Our very existence implies the impossibility of thinking about purity as an individual virtue which affects no one other than self. Virginity per se, does not mean purity. There may be an enforced virginity reeking with ancestral sins. Do you not see that Paul has turned from the Roman conception of justice to the Greek ideal of purity to prove that neither of these ideals ignore our relationship to society. In the one there is an insistence upon outward conformity, in the other there is sought a life which will make outward conformity possible. Though a Greek ideal, purity was not a Greek reali-

zation. As long as the relation of the gods toward men and each other was painted in lurid, loathsome tints, it was, of course, impossible to expect of a great body of citizens a higher standard of purity in their inter-relationships. Thus Paul would say the second commandment is essential, but neither Rome nor Greece approached it from the right angle. They did not realize the dependence of the second commandment on the first. Justice and purity can be objects of thought only as thought that will regenerate men. As Christian objects of thought they are based upon a Deed in the light of which they become intelligibly clear.

Whatsoever Things Are Lovely, Whatsoever Things Are of Good Report, Think on These Things.

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Phil. 4:8

"Whatsoever things are lovely, whatsoever things are of good report, think on these things."

Having spoken of things true and holy, just and pure, and having urged the Philippians to think about these things, Paul advances a step further in urging them to concentrate on things that are lovely and of good report. They are thus to think in justice to themselves and their neighbors.

Why should the consideration of things lovely precede the consideration of things of good report? Simply because the second commandment of the New Testament code to

which we referred yesterday asks us to love our neighbors as ourselves. It thus establishes a standard which begins right at home in the individual heart and is intelligible to most people. If our lives are to be adapted to an optimistic environment, if we are successfully to seek things of good report in others, these our lives must be optimistic at the very core. The attitude which I assume toward others must be the reflex of an attitude assumed toward myself. Shall I continually upbraid myself? Shall I subject myself to all sorts of forebodings? Shall I determine not to be happy by ever seeing the shadows

and emphasizing possible misfortunes? Shall I be the sort of personal task-master who never recognizes any good in those over whom he exercises supervision? Shall I ever think of myself as the tool of Satan and never as the child of God? Shall I paint the power of Satan over my life more often and more strikingly than the power of God? Shall I ever be studying experiences that move in the realm of blasted hopes and never think on things that are lovely? Do you not see the force of this plea of Paul in its two-fold aspect as it vitally affects our age, an age of investigations and criminal pro-

cedures, an age of probing committees, commissions and of critics? To such an age Paul would say "Think on things that are lovely and of good report." Is it essential to catalog these things as they may be studied in our own lives? Of course, they are to be included in an enumeration of the personal mercies of God and it is always so much more difficult to concentrate upon mercies than upon supposed hardships and imaginary ills. What are some of the things that are lovely in your life, some of the things that make your life worth while? First of all, I should say for most of us at least, the thought of a

Christian home in which influences were set at work in an endeavor to approximate the ideals which to some of us were more real then than they are now. Little did we think at the time of the sacrifices which were being offered by our parents in order that our lives might begin right, but as we think back, as we realize how much those lives meant for us, did for us and gave to us, we are lost for the time in hallowed memories which are, after all, the seed thoughts of holy aspirations. As those lives, lives that have perhaps been lived, have influenced us, so we too shall look upon it as a God-given privilege and duty

to influence other lives. Things that are lovely—what are they? Have you no memory of a particular service which you have attended in the House of God which made you ashamed of ever having had unlovely thoughts and drew you with irresistible power to consecrate all your faculties to the service of your God? Have you never emerged from such a communion with your Heavenly Father feeling as did Peter when upon the Mount of Transfiguration he begged his Master to tarry there? Have you no recourse to lovely thoughts as you revert to the friendships and associations of your early days, to

the places which to you will ever continue to exercise a charm as you contemplate their meaning for your life? Then there are thoughts of your privileged association with those of strong mind and purpose who have endeavored to lead you in your studies? The sound mind, the sound body, and the sound spiritual life: surely it is not difficult to find thoughts that are lovely and to dwell upon them? The things that are lovely are the things that are true and holy and just and pure and cannot be seen or comprehended until you have seen truth and holiness and justice and purity. To think on things that are

lovely is a far more vital sentiment than we are led to infer when hearing the oft-repeated exclamation, "O, how lovely," in which the expression is frequently employed to designate "O, how clever" which is, of course, a very different sentiment.

If such thoughts have become a habit our lives will be transformed and it will be impossible to think of our neighbors otherwise than we would think of self. We will love our neighbors as ourselves and our love will assert itself in our unwillingness to permit others to speak evil of them. The catechism which I was compelled to memorize, the justice

of which procedure is more apparent today than it was at the time, interpreted the commandment "Thou shalt not bear false witness against thy neighbor" as follows: "We should so fear and love God as not deceitfully to belie, betray, slander nor raise injurious reports against our neighbor, but apologize for him, speak well of him and put the most charitable construction on all his actions." Evil reports are invariably injurious reports and no injurious report is ever to occupy my attention unless it be for the purpose of helping my neighbor. In alluding to things of good report, Paul has in mind things that are

attractive, pleasing, winning. These are to be the objects of my thought.

If There be Any Virtue, if There be Any Praise, Think on These Things.

Phil. 4:8

"If there be any virtue, if there be any praise, think on these things."

There is an interesting contrast in this verse between things honorable and things virtuous. Things honorable have already been defined as things reverend, things viewed in their relationship to the Deity. The term virtue here finds its sole usage in Paul. Now virtue as the heathen thought of it, referred, of course, to the excellent characteristics of man as man not to man as related to the Deity. Paul is willing for the moment to accept the term and the higher idea for which it stands in order to be sure to include

every possible thought in this catalog of essential thoughts. It may be interesting in passing to note that the term in its Old Testament sense means praise. Thus praise and virtue as here co-ordinated bear a closer relationship than is generally granted. Paul would say whatsoever things pertain to man's real welfare though they be thought of in the terms of heathenism are to be included in a summary of the things that make for optimism.

The Hebrew term for praise emphasizes its audible character. It means a shout. There is, it is true, even in the Psalms an approximation to

the New Testament sense. This is most clearly expressed in such passages as "Bless the Lord, O my soul, and all that is within me bless His holy Name." But it must also be remembered that the Psalms were the hymns of the period in which they were written and were not intended exclusively for private meditation and praise, but for the services of the church.

The injunction to think on things that are praiseworthy is in keeping with the exposition of life unfolded in the Sermon on the Mount. The reference is clearly to what ought be rather than to what is. There

is a legend which says that at one time the Lord sent an angel to earth with two baskets, one in each hand, bidding him fill the one with the praises and thanksgivings of the children of men, the other with petitions. The legend goes on to say: the basket intended for the petitions was soon filled, whereas it was impossible to find sufficient praises and thanksgivings to more than cover the bottom of the other basket.

The reason for the difference is, after all, more or less self-evident. A man may be self-centered, and because he is self-centered, he may ask God to hear his request for this and

that which he believes to be necessary for his happiness and comfort. A prayer is a request. It indicates the expansiveness of his nature. He is brought face to face with a large problem. He needs help. He is brought face to face with sickness and death, with sorrow and suffering and want. He intuitively turns to God for aid. But suppose things run on smoothly. Suppose he is able to meet every obligation of his daily life. Suppose his fields bear an abundant harvest, his factories are running overtime, his health is unimpaired, his family causes him no concern; suppose all these things are true, suppose your

self-centered man has all he needs and asks for, does he feel it incumbent upon him to return praise and thanks to the Giver of every good gift? Experience teaches that few men who taste the blessings of comfort and luxury from day to day ever stop sufficiently long to return devout thanks to God for these blessings. Praise is the spontaneous outburst of sincere gratitude. There can be no outburst of gratitude unless there be gratitude which seeks an outlet, and no man can be truly grateful whose success in life has estranged him from God. I have not unfrequently heard the remark uttered by an admiring wife or

son or daughter: "Father deserves so much credit for having been so successful." But suppose father had not been blessed with health of body and mind, suppose he had not been protected from day to day by the many sentinels stationed about him by a loving God,—could he have attained the measure of success in which his family glories? And the annulment of the habit of prayer defined as praise has surely and slowly estranged this man not only from the God to whom he owes so much but also from the men who belong to the same brotherhood of man.

Gentlemen, I wish to empha-

size the fact that we can lose our grip on God and man by under-estimating the good things of which we are constant recipients; ignoring the God from whom all blessings flow, we are prone to ignore both our blessings and our opportunities.

FINALLY, BRETHREN, WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONORABLE, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT; IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS.

Phil. 4:8

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The week has drawn to a close and it becomes necessary to apply what has been said about this verse to your lives. The cap and gown worn by some of you indicates that your career here is also drawing to a close and it may never again be my privilege to speak to you in this direct manner. The first lesson which the text must have driven home is that it is

absolutely necessary for any man whose life is to be at all worth while to be selective in the channels of thought in which he contemplates moving. The apostle writing to the Philippians, recognizing the danger which may confront and will confront them if they permit themselves to be driven hither and thither not only by every wind of doctrine but also by every temper of man, says very positively "think on *these* things," and enumerates the things about which he would have them think. The danger that you will not think is slight. As trained men you cannot help thinking. The danger that you will at times allow your

thoughts to roam is much greater. The man of genius is undoubtedly the man who plods along while others seem to be running away from him. To some of the Christians of that first century the labors of certain of the apostles must have appeared to eclipse the labors of him who was repeatedly imprisoned and repeatedly spent much time on the deep and repeatedly was compelled to desist from his activities because of a thorn in his flesh. As a matter of fact, these intermissions in his activity were not periods of idleness. When not engaged in preaching or teaching during these periods he was at work

thinking of the plan of God for the salvation of the world. His thoughts were not desultory, wandering thoughts. They were intense battles and equally glorious spiritual victories. The battles were not fought for himself alone and the victories did not redound to his own glory only.

The selectiveness of your thought must be achieved with humanity in mind. You have no right to make the acquisition of wealth an end in your life. If it comes to you in the honest performance of duty, thank God for it, but no man is more sincerely to be pitied than the fool who spends all his time in planning bigger

barns. Will you agree with me there must be selectiveness in our thought, then perhaps you will be ready to advance a step further. Your thought, if it would influence humanity, must have solidity and root. It must rest upon a sure foundation. A week ago I read a book which has just left the press, entitled "New Thought." It was interesting to me to discover as I advanced in its perusal that there is very little that is new in it. The statement may be new but the thought is very old. The thought, as perhaps you have already discovered, if you have read the book, is a digest of such maxims as "Know thy-

self," "A sound mind in a sound body," and statements and principles culled from the Sermon on the Mount, all combined between two covers and held in place by a chapter on "Electrical Magnetism." My own difficulty lies in an endeavor to assimilate this incoherent mass of new thought and I am forced back again upon the old Book and the old foundation.

Now there are different ways of viewing and interpreting the "old Book." The method of several centuries ago which emphasized an ascetic life, renunciation, sacrifice, self-mortification, etc., undoubtedly had its advantages, but the

method of today is superior. It is in accord with the method of Him Whose thought is love and Whose speech invariably breathes a blessing and a benediction. And it is in accord with the method of His apostle, who has undoubtedly, as we have seen in our readings from the Epistle to the Philippians, imbibed the spirit of the Master.

What is to be your method of approach as you enter society, as you enter your profession, as you enter upon a business career, as you found your home, as you will be called upon to rear your children? What is to be your attitude as your views are asked concern-

ing the problems of your city, state and country? What is to be your attitude as you are asked to take your place in the religious world? These are serious questions. It will not do to come upon them unawares. As surely as you do that you will answer them inadequately and you will take your place among those who have been forced sooner or later to acknowledge the failure of their lives.

Gentlemen, the men and women whose optimism is founded upon their deeply rooted faith in God and man and who allow that optimism

to radiate far and wide, forcing it upon others, whether they desire it or not, are the greatest asset any community or nation can possess.

You must have been impressed with the positiveness of optimism as cataloged by Paul,—truth, not falsehood; honor, not dishonor; justice, not injustice; purity, not impurity; loveliness, not ugliness; good report, not evil; virtue, not vice; praise, not complaint; these are the things that make life worth while, not your life only but the life of your neighbor as well. To realize them you must resolve *by the help of God* to realize them. Having done so, having

made them part of your daily thought, you cannot help making them part of your daily life.

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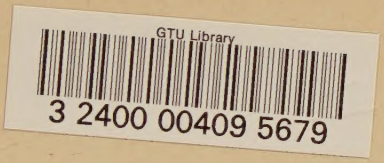

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